

I am the good Shepherd.  
John 10:11

# The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth  
his life for the sheep.  
John 10:11

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## Easter

### CHRIST OUR PASSOVER

Epistle I. Corinthians 5: 7-8

*"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us keep the feast not with old leaven, neither with leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."*

Our Easter has taken the place of the Old Testament passover. That feast was celebrated in commemoration of God's deliverance from the land of bondage in Egypt; and of how the Lord had passed over the Israelites when he saw the blood, but had slain the Egyptians. That feast was also called the feast of the unleavened bread. When the passover had been killed all leaven was to be put away for the duration of the feast, "Seven days shall ye eat unleavened bread: even the first day ye shall put away leaven out of your houses; for whoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. (Ex. 12; 15).

Now Christ is our sacrifice who has been sacrificed for us. We too must "purge out the old leaven" that we may be a new lump. Leaven here stands for sins that threaten the life of the Christian and the life of the Church. Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good words Tit. 2:14.

On the dark background of Good Friday the Glorious Easter Morn appears shedding light upon a new world. "New" because it had been redeemed by the blood of Christ which was poured out upon the cross of Calvary. The ransom had been paid, Man was redeemed.



## HE IS RISEN

### THE SHIP THAT SAILED AWAY

I am standing upon the shore.

A ship at my side spreads her white sails to the morning breeze and starts for the blue ocean.

She is an object of beauty and strength, and I stand and watch her until she hangs like a speck of white cloud just where the sea and sky come down and mingle with each other.

Then someone at my side say: "There! She is gone."

Gone where? Gone from my sight—that is all.

She is just as true in mast and hull and spar as she was when she left my side, and just as able to bear her load of living freight to the place of her destination.

Her diminished size is in me, not in her; and just at the moment when some one at my side says: "There! She is gone," other eyes are watching her coming, and other voices take up the glad shout: "There she comes!"

That is dying.....in our Lord Jesus Christ.

In the Church the redemption is applied and realized. In the Church, persons who have been redeemed by Christ "in whom we have redemption through his blood even the forgiveness of sins", (Eph. 1:7) are admonished to holiness of life. We have a great Saviour and Lord, the victorious, risen and ever living Christ. Without Him we can do nothing. Both justification and sanctification are by grace. There is no credit due to us. Our own "righteousness are as filthy rags." Isa. 64:6. It is in Christ that we have our righteousness, in Him we are "unleavened". This does not mean that we may be careless in life and conduct. We must purge out the old leaven "that we may keep the feast". Not with the old leaven neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

The Christian life, which is here described as a feast, consists both in putting off "the old man which is corrupt according to the deceitful lusts" and also in putting "on the new man, which after God is created in righteousness and true holiness" (Eph. 4: 22, 24).

In the Church this means that open, willful and persistent sin is condemned and that the incorrigible sinner is disciplined that he may have a chance to repent so that his soul may be saved. The individual

Christian must practice self discipline and self-control. Redeemed by the blood of Christ we must be followers of Him. We cannot and we must not try to live as Christians and in the same time condone sin. "We are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4. And in Phil. 3:10, Paul expresses a deep longing of his soul when he says, "That I may know him and the power of his resurrection." If our heart is filled with malice and wickedness, then we are not living in the newness of life; Then we do not know "the power of His resurrection".

The Christian life must be manifested by sincerity and truth. "Behold thou art made whole; sin no more lest a worse thing shall come unto Thee" Jn. 5:14.

Easter should not only remind us of the past. Although the victory that Christ won over death and God's testimony to the sufficiency of the atonement, is ever our surest source of joy and comfort. Easter is also a present event. Jesus still lives. He want to live in us that we may live for him. II Cor. 5:17. Therefore if any man is in Christ, he is a new creature: old things are passed away; behold all things are become new." May this be said also of you. Amen.

—J. P.



## I Know That My Redeemer Liveth



## TOPICS OF INTEREST

### HOPE

Hope is necessary to a normal and happy life. Hopelessness paralyzes the stoutest heart and the strongest hands; while hope gives new strength to tired hands and floods despairing souls with cheering sunshine. How gloomy the life of him who has no hope, how beaming with expectancy the face of the hopeful!

But much hope is built on foundations that will totter and fall when the test comes. Man hopes to lift himself to Heaven by his own efforts. He also hopes to reform society, national and international, by organizations and systems devised by his own ingenuity. But wherever men reckon without the love of God the Father, the redemption of His Son Jesus Christ, and the sanctifying power of the Holy Spirit, there man is actually without God and without hope in the world. Sooner or later those who have no other anchor for their hope than the natural goodness and the scientific progress of man, will find themselves lost on a sea of despair. Indeed, we are living in disillusioning times, — when the hatred and selfishness of man has deluged the world in war; when destruction speeds on man-made wings; when science literally rains fire and death; and when lengthening casualty columns list the names of dear ones. "The paths of glory lead but to the grave." — Beautiful poetry, but how full of hopelessness unless we understand that from the grave there is also a path to the true and eternal glory.

The Christian has this hope—rooted in the glorious truth of a Risen Savior. From the cradle to the grave this hope lights the way of the believer. When the infant (born into this world with the curse of sin upon it) is brought to the baptismal font; when the earthly life is over and the body is laid to rest in the cemetery; and during every trial and conflict between these moments—we rejoice in the hope that is ours through our Risen Savior: "Blessed be the God and Father of our Lord Jesus Christ Who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead."

—A. K. H.





## The SHEPHERD — HYRDEN

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### He Could Not Be Holden

By L. H. Ziemer

The Christian teacher found his Indian pupil eager to hear the story of Him called Jesus the Christ. So he related it in all its strength and beauty.

He told of One born in a provincial village, of an exclusive people, who overleaped the boundaries of race and creed and knew all men as His brothers.

He pictured One strong enough to resist the temptations of Satan and yet so kindly in spirit that His hands could ease the sick and His words cheer the faint.

He showed Him as one hating sin and yet having words of love for the sinner; One who could be reviled and yet revile not again; One who could suffer in silence, without hatred.

The story of His death was told. The youth saw the howling mob before His cross when Jesus prayed:

"Father, forgive them; they know not what they do."

"And then", went on the teacher, "they laid Him in a grave. But that is not all."

"No," almost shouted the pupil, "that could not be all! No grave could hold a Man like that."

The penetrating mind of the young Indian mystic had grasped a truth which we have found in a more logical way. The spirit of Jesus Christ would break the walls of any grave.

"Up from the grave He arose,  
With a mighty triumph o'er His foes!  
He arose a victor from the dark domain,  
And He lives forever with His saints to reign.

He arose, He arose!  
Hallelujah! Christ arose!"

### EASTER

INGA GILSON CALDWELL

Now Easter dawns upon a war-torn world  
Where hate is rampant, battle flags unfurled;

Where lust and greed have set the world ablaze,

Where love, compassion, find no resting place.

Was it not also thus upon this earth,  
My Lord, when angels heralded Your birth?  
Did You not also meet those evils then,  
Your whole life through, when You walked here with men?

The force of darkness climaxed on the tree  
Where You were hung, my Lord and God,  
on Calvary.

But with Your sacrifice new hope was born,  
It heralded that first glad Easter morn.

So may we, too, believe war's darkest night  
Is followed by that golden ray of light;  
That from this bitter conflict we must wage, may yet arise  
A new, purged, world that leads from Easter's dawn to Paradise.

### Attention

World Action Offering Envelopes may be secured from Pastor A. M. VINGE, Drawer 400, Camrose, Alberta. Order early and state the number that can be used.



Mr. and Mrs. Ole T. Dahl honored

The Lac Qui Parle Lutheran Congregation near Torquay, Sask., gathered in honor of Mr. and Mrs. O. T. Dahl at their home on Saturday, February 5, the day Mr. Dahl was 77 years old. Mrs. Dahl had just passed her 80th birthday on Feb. 2. So there was indeed occasion to honor these consecrated workers.

There was a splendid program of singing. Pastor A. K. Haugen spoke on Joshua 14: 6-12 stressing how the Lord supplieth strength to His own. Miss Opal Janke read the poem "The Little Old Man." Mrs. A. K. Haugen spoke in behalf of the Ladies' Aid and the Life Membership Det. using as the basis for her talk, Romans 16: 1-2. Paul commended those who faithfully served, therefore it was also fitting we should on this occasion honor this sister and brother in the Lord—"servants of the church" who during their many years have proven to be "helpers of many and of myself also." As the congregation was presenting each of them with a Life Member-

### The Lutheran Hour

The following are some of the contributions received for the broadcasts of the Lutheran Hour.

"In memory of Mrs. Martha Ellefson who passed away on Dec 4th, 1943".

Mr. and Mrs. C. J. Vikse, Donald, Alta. Eli Olson and family. T. Hagen and family. Mr. and Mrs. Mike Stolee, Donald, Alta.

"In memory of Mrs. Anna Magneson who died November 14th 1943."—Mr. and Mrs. H. L. Wold, Mr. and Mrs. Joseph Gunderson, Bethel Sunday School, Ryley, Great grand-children, Dianore and Stanley Olson. Clarice and Sharon Olson, Mr. Ole Kasa and family, Mrs. Wold and Harris, Mr. and Mrs. Justin Branes and family, Mr. and Mrs. A. Finseth, Mr. Ludvig Broten, Mr. and Mrs. B. Larson and family.

Also from the Bawlf Mission Aid, Bawlf, Alta., The Camrose Lutheran Circuit, (L. J. Hovland) H. Estes, Yellowknife. Miss Lilly Tunem, Wetaskiwin, Alta. A. M. Kanten, Sylvan Lake, Alta.

E. R. Erickson family, Irma, "In memory of Mr. Oluf Larson". Mr. and Mrs. M. I. Reitan, Irma, Alta. Mr. and Mrs. O. Hjelter and family, Ryley, "In loving memory of Mr. M. Sundlie". Mr. and Mrs. J. T. Sand, Edberg, Alta. "In memory of Mr. Peder Olde who died Dec. 29th 1943." Rev. and Mrs. E. Haave, Edberg Alta. "In memory of Mr. H. M. Johnson who passed away Dec. 28th 1943." Mr. Miles Hanson. Mr. and Mrs. Lewis Dagsgaard, Onoway, Alta. Mr. R. Bergseth, Loughheed, Alta.

Thank you one and all for the generous support that you have given also to this part of the work of the church.

C. Holmberg, March 6th, 1944.

### For Those Who Work Behind The Scenes

My potter's wheel, my hedge, is where I see a desk and office chair,  
And well I know my Lord is there.

And all my work is for a King  
Who gives His potter songs to sing—  
Contented songs, through everything.

And nothing is too small to tell  
To Him with whom I always dwell,  
My Counsellor, Emmanuel.

O Lord, Thy choice is good to me,  
It is a happy thing to be  
Here in my office—here with Thee.

—Selected.



ship Certificate, she also told what the mission project of that Dept. was for this year. This is the first time that Life Membership Certificates have been presented to a couple in the parish. Mr. and Mrs. Dahl were also given a gift of money. They both responded in appreciation of the honor shown them.

Mr. and Mrs. Ole T. Dahl came from Madison, Minn., in May 1904 and then settled in the Lac Qui Parle District where they have resided ever since. They were charter members of the Lac Qui Parle Lutheran Congregation organized in the fall of 1904. The Ladies' Aid was also organized that fall. Mrs. Dahl served faithfully as their president for many years. Her nimble fingers are still busy making rugs, quilts and lefsa. This grand old couple are happy in the Lord and still active in the affairs of the Kingdom as the Lord gives them strength. The Lac Qui Parle Lutheran Congregation are thankful to the Lord for the faithful service Mr. and Mrs. Dahl have rendered during their forty years of membership.

—Mrs. A. K. H.

### DEN SKJULTE FRUKT.

Av sig selv bærer jorden grøde, først straa, saa aks, saa fullt korn i akset.  
Matt. 4, 26.

Vi talte sist om dem skjulte vekst, om aa felle de gamle blad. Idag vil vi tale om den skjulte frukt.

Veksten hindres ikke naar vi feller de gamle blad. Den fremmes ved det. Herren ser nemlig ikke efter blad, men efter frukt.

Ja, sier du, men hvor skulde Herren nu, i denne min armødstid finne noen frukt hos mig?

Min venn! Herren ser baade vekst og frukt, skjönt du intet kan se. La mig nu nevne noen av de frukter, som i slike aandelige trengselstider vokser frem, og har saa stor verdi for Gud og mennesker.

For det første: En dypere erkjennelse av dig selv.

Du har nok følt synden helt siden du blev en kristen. Men aldri slik som nu. Paa en helt ny maate har du faatt erfare hvor hjelpeløs du er i dig selv, og hvilken makt synden har over hele ditt menneske.

Peter hadde kjent Jesus en tid. Men en dag gikk Jesus ut i baaten til Peter Da fikk Peter en fornemmelse, saa han kastet sig paa sitt ansikt for Jesus og sa: "Gaa ifra mig, ti jeg er en syndig mann."

Her ser vi den skjulte frukt. Peter trodde at Jesus aldri mere vilde ha med ham aa gjøre. Men Jesus sa: "Nu skal du fange mennesker for mig."

Merk dig dette, du som har mistet alle dine gamle blad og derfor synes du er uduelig til enhver gjerning i Guds rike. Ved din ydmygelse er du ikke bare blitt kjærere, men ogsaa nyttigere for Jesus.

Nu har du faatt se hvad din dyktighet er verd, og derfor kan han nu gi dig den dyktighet som er av Gud. Gaa nu frem i mistillit til dig selv, men i tillit til Herren saa skal du faa se hvorledes han ønsker aa forherlige sitt navn paa dig.

Den annen frukt jeg vil nevne er din større avhengighet av Herren og hans naade.

Det er selvtilliten og selvsraadigheten som er vanskelig for Gud aa plukke ut av oss. Derfor ser vi ogsaa hvor selvsraadigheten kan staa frisk og frodig igjen, selv da naar synderen har tatt det avgjørende valg og brutt med alle sine øvrige synder.

Denne er det nu Gud maa se aa komme tillivs. Og gjennom de ydmygende oplevelser, jeg nevnte forrige gang, har han rammet selvsraadigheten og selvtilliten ganske grundig.

Nu blir korset og blodet oss dobbelt

### Spørsmål om sjelens udødelighet

Spørsmål:

Vær saa snild aa nevne mig noen skriftsteder som viser at menneskesjelen er udødelig. En som hører til "Jehovah's Witnesses", paastaar at Bibelen ikke lærer det, og hun nevner alltid 1 Tim. 6. 16: "Han som alene har udødelighet."

Svar:

I Matt. 10, 28 staar: "Frykt ikke for dem som slaar legemet ihjel, men ikke kan slaa sjelen ihjel; men frykt heller for ham som kan ødelegge baade sjel og legeme i helvede." Altsaa, intet menneske kan gjøre ende paa sjelens tilværelse. Mennesket kan ved vold — enten mot andre eller mot sig selv — gjøre at legemet ligger der livløst, men dermed er ikke sjelen tilintetgjort; den er fremdeles til. Heller ikke kan noe annet vesen — uten Gud — tilintetgjøre sjelen. Bare Gud, han som gjorde mennesket til en levende sjel, har makt over sjelens eksistens. Imidlertid staar det ingensteds i Skriften at Gud vil tilintetgjøre sjelen, slik at den ikke lenger er til. Naar det i det anførte skriftsted staar at Gur "kan ødelegge baade sjel og legeme i helvede," maa dette forstaaes i lyset av Guds dom over de vantro som Skriften ellers paa mange steder forteller oss om, f. eks. i Matt. 25, 41. — Se ogsaa Luk. 12, 4—5.

Les videre Pred. 12, 17: "Støvet vender tilbake til jorden og blir som det var før, og aanden vender tilbake til Gud, som gav den." Altsaa, der er en avgjort forskjell mellom legemets skjebne og aandens, det vil her si: sjelens. Aanden gaar tilbake til Gud, ikke for aa tilintetgjøres, men for — som vi vet av Skriftens klare vidnesbyrd — aa dømmes efter Guds vise og gode raad.

Videre staar det paa mange steder at døden — livets motsetning — kom til mennesket efterat mennesket syndet; følgelig var den levende sjel som Gud blaaste inn i menneskets nese ved skapelsen, ikke dødelig. Se f. eks. Rom. 5, 12: "Likesom synden kom inn i verden ved ett menneske, og døden ved synden, og døden saaledes trengte igjennem til alle mennesker, fordi de syndet alle." Likeledes Rom. 6, 23: "Den løn som synden gir, er døden, men Guds naadegave er evig liv i Kristus Jesus, vaar Herre." Skriftens hele vidnesbyrd viser oss at døden som syndens sold er baade den legemlige død og den aandelige, d.v.s. utelukkelse fra livet, samværet, med Gud, — men ikke oppløsning og tilintetgjørelse.

Bibelstedet som refereres til i spørsmålet, 1 Tim. 6, 16, maa selvsagt forstaaes i samstilling med det øvrige Guds ord. Var det det eneste sted i Skriften om udødelighet, evig liv, etc., kunde det være noen mening i at tyde det slik som "Jehovah's Witnesses" gjør. Men, som paavist, er det paa ingen maate det eneste. Hele avsnittet viser at Paulus her vil tilskynde til alvorlig gudsfrykt ved aa peke hen paa Guds uendelige storhet i alt. Ingen er som Gud. Saaledes er han den "som gir alle ting liv." Det kan han, og bare han, fordi "han alene har udødelighet." Han har den av sig selv. Alle andre maa faa den som gave om de skal faa del i udødelighet, faa den av Gud. Hensikten er altsaa her aa utheve at Gud alene er udødelighetens ophav, han som er den eneste som har den i og av sig selv.

Vi vil gjerne faa si til den som har innsendt spørsmålet, at det er best aa være forberedt paa sannsynligheten av at vedkommende "Jehovah's Witness" medlem ikke vil anta Ordet som det staar, men vil "tyde" ogsaa de nevnte bibelsteder efter Russells og Rutherfords forskrift. Slik er det dessverre i de fleste tilfeller.

### Tanken paa Døden

Flyr du tanken paa døden, og er dødsropet et ugleskrik, da vilde jeg ønske, at dette rop maatte lyde saalange for dine øren, indtil hjertet vender sig i sand bod og bøn til Gud og finder fred og salighet i Jesu blod og død, og du saaledes med Paulus faar lyst til at fare herfra og være med Kristus. Naar Kristus er vort liv, da er døden os en vinding. —L. Harms.

kjært. Vi ser nu vaart daglige liv som en eneste sammenhengende forbrytelse mot kjærlighetens Gud. Vi maa be Gud om forlatelse for alt, ogsaa for det gode vi ved Aandens drift gjør. Ti vi ser nu, at alt er besmittet ved en eller annen uren lyst som smøg sig med.

Hvilken deilig frukt! Luther sier. Vi kan ikke gjøre Gud større ære enn aa tro ham.

—O. Hallesby.



## An Easter Thought in Wartime WHEN BLUE STAR TURNS TO GOLD

By Constant Johnson

Pastor of First Lutheran Church,  
Jamestown, N. Y.

There is a blue star in your window. It speaks eloquently of a loved one and of a great sacrifice for the land we love. You want that star to stay in your window until he comes in through the door at the end of this conflict. But suppose he never returns, what then? We must face the sad fact that some blue stars will be replaced by gold stars, that some sons, husbands, and sweethearts will not return. If he does not come back, what shall I do then?

*Look Up!* Take your sorrow to Christ. If you know Christ as your Saviour, you have had the experience that He has never forsaken you. And He will not forsake you now. "In me ye may have peace. In the world ye have tribulation." To the child of God it is always true, "Earth has no sorrow that heaven can not heal."

*"Have we trials and temptations?*

*Is there trouble anywhere?*

*We should never be discouraged;*

*Take it to the Lord in prayer."*

Try not to be so concerned about the "why" of his death. Why he had to go and not someone else is not the most important thing. Some of our questions will be answered only on the other side of life's Jordan. There we shall fully understand. What you need above everything else is strength and comfort from the Lord. Shortly before Jesus ascended into heaven, the disciples came to Him with a "why". "Dost thou at this time restore the kingdom to Israel?" they asked. And Jesus answered, "It is not for you to know times or seasons, which the Father hath set within His own authority. But ye shall receive power when the Holy Spirit is come upon you."

*Need Comfort, Not Explanation*

They asked for an explanation; Jesus promised them *power*. That was better. He knew what they needed. A little children we often got hurt in our play. We ran to mother or she ran to us. Soon her arms were around us. That was what we needed rather than an explanation of why it happened. We are now the children of God. The Father's arms, the Saviour's arms are around those who love Him. "Let not your heart be troubled: believe in God, believe also in me." His voice will soothe our sorrows and heal our wounds.

Did the dear young man who perchance has been taken away trust in Christ as his Saviour? You recall how he testified of his relation to Christ. That being true, then he is not missing or dead. He is living in the heavenly home. He has won the final victory. He can not come to you, but some day you shall go to him. Our rendezvous will be in Gloryland.

If any young person in the armed forces chances to read these lines let me say to you: Turn to Christ as your Saviour, if you have not already done so, so that while you are yet living your loved ones may have the joy of knowing that you are a child of God and that if you are called upon to make the supreme sacrifice, they may have the comfort of the hope that you are at home with the Lord.

*Memories That Are Precious*

*Look Back!* Remember what he was to you. Think of his influence and service. Perhaps, he was a Christian leader among the young people. His life was short but he made a rich contribution to life. He had a mission to perform and he fulfilled it. Through his presence in the world, life has been enriched for you and for others. Thank God for this! He made the supreme sacrifice. His valor and service ever be remembered.

*Look Out!* Look out over restless humanity working ceaselessly from day to day and you will soon behold a place to fill—a place for you. There is a work for you to do, a cheering word to speak and an influence to exert. Pray for grace not to succumb to the temptation, "I might as well give up." Listen to the voice of your Saviour and I think He will say something like this: "I have an important place for you. I know that your heart is aching, but it will help and comfort you to be busy in my work." And don't you think that your loved one who did not return would have

## THE REVIVAL WE NEED

Peder Nordsletten  
Evangelist of the N.L.C.A.

"Wilt thou revive us again that thy people may rejoice in Thee?" (Psalm 85: 6).

It was back in 1904, soon forty years ago. The nation of Wales was then witnessing great things, done by the power of God. For some time the spiritual condition of Wales had been at a very low ebb. The churches were almost empty, while sin was increasing everywhere.

Then God's mighty Spirit came upon that country. Conviction of sin came over the multitudes. Churches, rundown and almost empty, were suddenly filled to capacity. In fact, thousands were unable to get inside them. The leading instrument in this God-sent awakening was Robert Evans. The people of Wales were laid heavily upon his heart, and thus he earnestly pleaded with God for a revival. His prayers were answered. There was comparatively little preaching, but much singing, praying, and giving of testimonies. There was much concrete evidence of thousands of real conversions. Theaters that formerly had very good patronage had to close up because no one came to them. Saloon-keepers went out of business because their old customers had become changed people. Prostitutes quit their immoral night life and started to live chaste lives again. Confession of awful sins was made. Old debts were paid because of the new power within. Even the mules down in the mines knew that changes had taken place above, because they received better treatment after the revival had begun.

Recently, while up in Alberta, Canada, I met an elderly Christian couple who lived through that Welsh revival and thus were eye-witnesses. These people told me that that which came to their mother country back in 1904 was the greatest thing that had ever come to it.

What Wales needed, we, the people of the United States, need. Oh, that the Almighty, who gave it to them, may soon give it to us!

Why do we need a revival? And when we use the word "revival" we want to include "awakening" as a part of it.

We need it in the first place because: *Iniquity abounds everywhere*. Iniquity in our country has always existed, but it is very evident to all sober-minded people that during the past decade it has increased far above godliness, because it has developed far more rapidly. For every church in our land there exist more than two saloons. Edgar Hoover, head of the F.B.I., in an article read by thousands not long ago in *Readers Digest* told us of the tremendous increase during the past two years of juvenile delinquency. Mr. Hoover knows whereof he writes.

Back in 1870, according to the figures of Pastor Walter Maier, whose voice is often heard over the radio network, "There was only one divorce for every thirty-eight marriages, while in 1937, only seven years ago, there was one divorce for every six married couples. Truly, an awful let-down of morals! In many places our churches are not used on Sunday nights because too many of its members prefer to go to the movies instead.

What used to be considered sin in former days is not considered sin any more in the eyes of many. Truly, we need to rediscover sin today.

In the second place, *we need a revival because indifference to God's Word is very prevalent*. It is estimated that one hundredmillion of our people do not attend churches regularly. And among the are millions of children who are deprived of religious instruction.

Prison wardens and other men and women who have made careful studies relative to the causes of the increased rate of crime tell us that if more of our people would attend church services, not so many would be sent to jails and prisons.

it thus? Would he not say, if he could: "Take up my mantle and render loving service wherever you can?"

Dear aching heart, your burden is heavy, but you have a sympathizing Saviour upon whom you can cast your burden, for he "careth for you." May you seek grace to testify: "The blue star in my window has changed to gold, but the blue of God's faithfulness to me has not changed."

*Lutheran Companion, 1943.*

We need a revival, in the third place, because *too many of our religious people take too much for granted*. Dear friend, you may be very religious, but are you a true Christian? One can easily confess Christ, but that does not always mean that one possesses Christ. The people during the days of Jesus who took too much for granted were known as the Pharisees. They built their false hopes of reaching Heaven on doing good and on abstaining from that which was bad. Too many today are possessed of the same spirit. Oh, what delusions! Just where do you stand and upon what do you build your hope of Heaven?

In the fourth place, we need a revival because *too many of us who claim that we are Christians are too indifferent about the many unsaved among whom we live*. Too many have this spirit: "I am looking out for myself, and Mr. Johnson, my neighbor, will have to look out for himself." Is this the mind of Christ? "When He saw the multitude", so we read in Matt. 9:36, "He was moved with compassion." And that mind of the Savior never left Him.

Shortly after the sinking of the ocean-liner, the *Titanic*, the captain of the *California* was placed on the witness stand in Washington, D.C., in regard to neglect of duty. He was asked some questions during the trial. One of the questions was this: "Why didn't you, as the captain of your ship, knowing the terrible distress of the sinking *Titanic*, and your being only a few miles away, order your ship to rush to the scene of that doomed liner?" To this the captain of the *California* gave this poor reply: "We were surrounded by ice and we had banked our fires." After all, he did not care for the ill-fated *Titanic* just so that he and his boat were somewhat safe. In a spiritual sense, too, many of us also have banked our fires while the careless throng is sinking upon the sea of life, going down and down towards the awful hill. So little do the ungodly get out of life, and the worst comes to them when they are through with life.

Our next question, relative to the revival we need, is this: How does the Lord revive His work?

In the first place, *when we who are saved begin to feel for the unsaved*. Robert Evans of Wales was gripped with that spirit. Moses had it, as likewise did Jeremiah and Nehemiah. Paul had it also in a very marked degree, as he states in Romans 9: 2, "I have great sorrow and unceasing pain in my heart for my brethren's sake." Dear reader, you remember how you some time ago were much burdened for the lost. You realize, too, that some of that serious concern for the ungodly has now left you. At times during the night watches sleep could not come because you were anxious for the souls who were living and dying without the Savior.

God revives His work, in the second place, by *putting it into the hearts of His people to pray*. Great things were accomplished for God during the first century, according to the book of Acts. Souls were brought into the kingdom in great numbers. A mighty factor that entered was prayer. As individuals they prayed likewise in groups, and the Jerusalem congregation sponsored prayer meetings. In Acts 4:31 we read this significant verse: "And when they had prayed, the place was shaken wherein they were gathered together." Remember that prayer is God's appointed way for us to get things, and this pertains also to the coming of a revival.

In the third place, God revives His work *when God's spirit sends an increase of power over His Word*. And if this shall be realized, it must mean that we as Christian workers must recognize more and more the tremendous importance of the Holy Spirit. We are loaded down with activities in regard to our church work. Hence, we are stronger on organizations today than ever before, but we have not the spiritual power in proportion to them. It is very evident that we must have some system and organization relative to our Christian work; but let us not stress this as the essential thing. Soulwinning must ever be before us, which means that the sinner must always be told that away from Christ he is hopelessly lost, but in Christ he is transformed to a new creature!

In the fourth place, God revives His work *when we, His followers, live holy and separated lives*. What a fine compliment was given the two apostles, Peter and John, the account of which we read in Acts 4: 13: "And they took knowledge of them

## The Minister's Sunday Morning

This is my opportunity!

I stand, O God, 'twixt these and Thee;  
Grant me Thy light that I may know  
How best the seeds of truth to sow.

The weary man, the little child,  
The vigorous youth, the mother mild,  
Lift up their eyes and wait for me;  
What shall I say to them for Thee?

Theirs is the struggle and the strife,  
Mine are the peaceful ways of life;  
They are of deeds, I am of thought,  
How shall I teach them as I ought?

We are close brothers; all we men  
Sin, and are sorry, sin again,  
And climb and slip and yet aspire;  
Thou, only Thou, canst bear us higher.

Lord, I will talk to them of Thee,  
Let mine eyes Thy salvation see,  
And with the tokens of Thy love  
Uplift their hearts and mine above.

Give me, O gracious Master, power  
To read the signs and seize the hour,  
Nor let these people empty go  
Because I may so little know.

Lord, unto Thee I lift mine eyes,  
Inspire me, make me brave and wise,  
And give me faith that I may see  
How wide and large Thy precepts be.

Then, Thine own message let me take  
To these Thy people for love's sake;  
I use my opportunity  
When longing hearts are glad in Thee.

O God, inspire me, make me strong,  
I will not do Thy people wrong  
To hide what'er Thou givest me,  
Nor put myself 'twixt them and Thee.

Give me Thy message now; not mine  
The words they need, but only Thine;  
O Lord, these people wait for Thee,  
Thine is this opportunity.

*Mariana Farningham in  
"Zion's Herald"*

## Gethsemane

I'd like to see Gethsemane  
To tread its shaded lanes,  
And there abide at eventide  
After the sunlight wanes;

To kneel and pray where Jesus lay,  
When in the dust God's Son  
His dear blood shed, and humbly said:  
"Thy will, not mine, be done!"

And gather there the strength to bear  
The cross He lays on me;  
But now, O Lord, Thy holy Word  
Is my Gethsemane!

—W. G. Polack.

"I am not a temperance lecturer in disguise, but a man who knows and tells you what observation has proved to him; and I say to you that you are more likely to fail in your career from acquiring the habit of drinking liquor than from any of the other temptations likely to assail you. You may yield to almost any other temptation and reform but from the insane thirst for liquor escape is almost impossible. I have known of but few exceptions to this rule."

—Andrew Carnegie.

that they had been with Jesus." There was thus something about their conduct and conversation that commanded respect. They were decidedly different from the worldlings.

This distinction should be far more noticeable today between us Christians and those who are not Christians. So many of us live so close to the world that we fail to impress the world. Peter writes that we who love the Lord Jesus are a "peculiar people." Let us willingly be rated as such if it can only promote the cause of Christ, and with it a revival of piety among us.

Charles Finney, the converted lawyer whom God used so mightily one hundred years ago in the eastern states, often said during his meetings, "Every community can have a revival if the people in it are willing to pay the price."

Spirit of the living God, revive us again. And with it grant us more joy. And with more joy grant us more strength. In Jesus' Name. Amen.



## THE SUNDAY SCHOOL IS REBUKED

Philip S. Dybvig

In a stinging article in *The Christian Century* by the Reverend Lockhart Amerman, a Presbyterian pastor in one of Pittsburgh's suburbs, the Sunday school is taken severely to task on several separate counts. While it is clear that the writer is thinking especially of the Sunday school as found in the Reformed Churches, some of his comments apply to our Lutheran Sunday schools as well. Let us first quote three paragraphs that every Sunday school may well take to heart.

"When Robert Raikes devised the Sunday school as a means of reaching underprivileged slum children in long-ago London, he did not, one supposes, foresee the widespread organization that eventually came to be. He had no idea of furnishing to children of average advantage a mild hour of Sabbath *divertissement*. He did not believe that home influence could be either replaced or duplicated, and I am sure he did not expect to supplant it.

"Yet today it is commonly supposed that the Sunday school exists to furnish in an hour of charm a phase of education not otherwise available, and to lift from the burdened shoulders of fathers all responsibility for the religious opinions of their sons. By its gradual assumption of too great a load and its pompous aping of secular pedagogy, the Sunday school has encouraged just such false expectations. Small wonder, then, at public disillusionment and diminishing attendance! For in the hours and under the circumstances presently allotted to it, the Sunday school cannot begin to indoctrinate potential Christians or mold their character. And the sooner both Sunday school and congregation make frank avowal of this incapacity, the better for all concerned.

"What does the Sunday school imply concerning the importance of religion to life? You cannot blame a layman for regarding Christianity as a minor matter when the church herself says in essence: 'Let me have those young children from 9:45 to 10:45 on Sunday mornings. That will do them very nicely, thank you.' As the Sunday school stands today it is a living symbol of the sublime irrelevance of Christ."

But from this point, the article hardly applies to our work. It does, however, come to us as reminders that we should continue to emphasize instruction with real content based on the Scriptures and that our work should always be under the closest supervision of the church even as it has generally been in the past.

"There is moreover a broad sense in which the caste and the jargon reflect an unfortunate educational situation. Upon a time long gone the church was the mother of learning. For good or evil, learning could scarce exist outside ecclesiastical control. The church set the tone of education, and what the church considered worth learning was learned. During the nineteenth century—so far as America is concerned—this state of affairs was completely altered. The ideal of tolerance—whether we like to admit it or not—fathered the fact of secularism. Because it seemed wise to take the schools out of the churches, it followed that the church must be kept out of the school. And as secular public education in America moved away from Christian influence, it became increasingly poorer, increasingly undisciplined, increasingly utilitarian. Thus we have made of instruction a means rather than an end. We have isolated Christianity in a pigeon-hole marked 'Devotions only' and 'Once a week.' As our sole approach to growing boys and girls we, who once claimed the whole of life, now offer the Sunday school.

"Some additional words must be said, however, regarding the Sunday school in relation to the church—the agency in relation to the authority. In my opinion the Sunday school has manifested a capacity to menace our ecclesiastical commitments which is quite as great as its inability to fill our educational needs. For one thing, the Sunday school serves to foster heresy. (Heresy, for the purpose of this paper, I beg leave to define as the exaggeration and overemphasis of a non-essential.) There are certain central things a Christian must believe. He may repudiate them and remain a good neighbor; but to remain a Christian, he must preserve his allegiance to that dogmatic minimum without which Christianity is not.

"The Sunday school cannot be blamed, in years of controversy and confusion, for being somewhat uncertain as to what precisely to teach. When the authority falters the agency must stumble along as well as may be. I know that a keen eye can detect the presence of certain dogmatic assumptions in almost any of the better prepared church school materials. But for a long time hesitancy and tentativeness in Christian education have encouraged the popular notion that theology is a black and medieval art, properly discarded in an age of enlightenment; or else a kind of super-science about as appropriate for child consumption as Einstein's theory of relativity. Graduating from a set of Bible stories, carefully edited to avoid any disturbing talk about the supernatural, we are generally exposed to courses on community welfare, sex, social problems, alcohol—courses on almost everything except the facts of human depravity and divine grace. In our educational policy the technician has taken precedence over the scholar, and the church "doctor"—that fifth order of John Calvin's ministry—is ignored. For while we look to the technician for educational leadership, our real scholars are persistently immured within the walls of the seminary. No one, I venture to say, has less to do with the preparation of most Sunday school materials than the professor of theology. Thank God for that! cries your wide-awake professional in religious education. Fancy our poor children (or "youth" as I believe they prefer to say, in cheery indifference to decent English usage)—fancy our poor youth subjected to the anachronisms of the Westminster Divines! Fancy telling adolescents about the incarnation and the trinity!—Well, let them fancy it. For my part, I fancy it very much. The high school and college students of my acquaintance are much more interested in a satisfactory explanation of the trinity than they are in 'building' and 'winning' and 'working' and 'smiling through' to a 'broader horizon.'"

The problem of the Sunday school child and the church worship is discussed without any reference to the many rather successful attempts made by Christian churches today to train the child in worship as worship is conducted for the adult congregation. Again we quote.

"We are here brought face to face with another serious menace—the creation in our young people, by the Sunday school, of a total unfamiliarity with the atmosphere and liturgical endowment of historic Christian worship. The majority of Sunday school pupils do not attend church until permanent religious impressions have already been made. The so-called 'worship services' of the Sunday school—for it is now anathema in the best professional circles to call them 'opening exercises'—tend, in the main, to be so carefully adapted to the age under exposure that the beauty and majesty of God's house is an unknown experience. All too often the Sunday school scholar must find, when the time comes for him to share in public grownup worship, that here is something totally foreign to his experience and totally alien to his inclination; if, that is, he has not been deliberately persuaded that loyalty to Sunday school is his first concern. For there exist, I grieve to say, a vast number of Protestant parishes where the church is no more than an appendage to the Sunday school; where young and old, male and female, turn out with zeal for their respective classes, while the church is merely a business for the pastor. It is my contention that in furnishing a repository and incubator for unauthorized opinion, a false standard for appraisal of the church and a counter-irritant to the efforts of the minister, the Sunday school has no equal."

As we read the following paragraph, we could not but be reminded of the fact that our new graded series was planned under the editorship of Doctor Jacob Tanner, then professor of dogmatics at our seminary, and that one of our textbooks, namely, grade seven, *Forward with Christ*, was written by Dr. George Aus, also of our seminary faculty. Evidently this seminary participation in preparation of materials is not the usual practice in the American church. The following quotation speaks for itself.

"It will appear that an increased interest in lay education must be granted the seminaries. This increase indeed—until we are repossessed of actual church education in a broader sense—appears to me to be invaluable. The more the seminaries have

## "TOUCH NOT MINE ANOINTED ONES"

(PSALM 105:15)

A story translated by Dr. Adolf Hult,  
Augustana Theological Seminary

(Reprinted from the "Luth. Companion")

One day a deacon received a visit from a church member who was occupied with awakening a feeling of enmity toward the pastor of the church, thereby to have him dismissed. After the greetings, the visitor began to complain about the spiritual condition obtaining in the congregation, and led on the question why no one had been converted during the last two years.

The deacon hesitated somewhat, but replied, "I do not know."

The visitor then asked: "Do you consider our pastor to be an extraordinary person?"

"No, that I do not," answered the deacon.

"Do you think that his preaching is unusually grand?"

"No, I do not", was the reply of the deacon.

Now the church member took courage and boldly asked: "Would it not therefore be better to get rid of him and find another preacher?"

The old deacon sprang up as if pierced by an arrow and replied sharply: "No, I do not think so."

"Why not?" asked the visitor and added: "You are agreed with me in everything I have said."

\* \* \*

With gripping seriousness the deacon began to relate the following experience:

"Thirty years ago my heart was deeply humiliated, and since then I have sought to walk in quietude before God. At that time I made a vow to the Lord, and you must not tempt me to break it. I had become inveigled in a conspiracy against a servant of the Lord to have him removed from a charge where God had placed him to labor. In my blindness I believed that this was an insignificant thing, for I thought that the main thing was to have the church pews filled with hearers. We deemed that we served God and the church when we drove the godly man away from his task. We made him plainly understand that his work among us was finished. We complained because there were no spiritual awakenings. We ran about and spoke ill of him, criticizing and condemning in place of supporting him by prayer and work. And then we demanded a blessing through a person whom we worked against! We embittered his life, until he was worn out, broken down and ill, and in that state he moved away from us to die.

"As soon as he had left, a powerful spiritual awakening broke forth in our church, and our children, who had walked in sin, were saved. All of this was the fruit of his labors. Because I had been much humbled in my activity, I resolved to make the journey to him, in order to confess my sin and to thank him for his faithful work. But the Lord prevented me for some time, the deeper to teach me the serious lesson that whoever touches His servants touches the apple of His eye.

"By and by I heard that the pastor was seriously ill, and then I determined to visit him in company with my lately converted son. It was evening when we arrived at the home and were received by the pastor's wife, who said: 'He is dying, and can you have come to increase his suffering?'

"Has it actually come to this, I thought in despair, that he, who was more to me than a brother, until false persons influ-

to do with the direction and production of educational materials, the better. It is among the scholars of the faith that new interpretations and new illuminations are first realized. It is from them that the best of the new and the newest of the best will be more readily passed on. Besides, experience has proved that such advances and changes of emphasis sometimes take years—nay, decades—to cross the thresholds of our denominational boards.

Pastors and teachers will, no doubt, be interested in reading the entire article entitled *The Menace of the Sunday School*. Moreover, we would invite the author to become acquainted with the parish education work in the Lutheran Church, where the work is not without its weaknesses, yet very unlike the picture in the Reformed Churches.

## Layman's Beatitudes

1. Blessed is the man whose calendar contains prayer-meeting nights.
2. Blessed is the man who does not remain away from church because it drizzles.
3. Blessed is the man who can stay over and hour in a church service.
4. Blessed is the man who loves the Lord's work with his pocket as well as with his heart.
5. Blessed is the man whose watch keeps church time as well as business time.
6. Blessed is the man who leaves the back pews for the late comers.
7. Blessed is the man who does not have a summer "lay-off" from his religion.
8. Blessed is the man whose eyesight will stand as much reading the Bible as of the Sunday newspaper.

—King's Business.

## Heave You Heard?

That the three subjects about which Christ spoke most were wealth, hypocrisy, and the Kingdom of God?

That three out of the Ten Commandments deal with money?

That sixteen of the thirty-eight parables in the New Testament deal with money and stewardship?

That one verse out of every six in the Gospels deals with stewardship?

That we are to give not so much from the top of our purse as from the bottom of our heart?

That the great question is not: How much do we give? but rather, How much do we keep for ourselves?

That in America we waste nineteen times as much as we give to the Church?

\* \* \*

enced me and separated us, should by my presence at his deathbed have his sufferings increased? Then I cried out within me, and confessed my sins to the humble but severely tried wife and begged that I might at least be permitted to kneel by the couch of the dying one to receive his forgiveness.

"When I came into the room, he opened his tired eyes and said: 'Brother!' I bowed down beside him and wept. Then the dying man lifted his hand and said: 'Touch not mine anointed ones and do my prophets no harm'.

"I tried to explain to him, that I was come to confess my sin, and to bring to him one who through his labor had been gained for God. But—he was unconscious of everything taking place about him. I kissed his forehead and told him how much he had been to me, and begged his forgiveness for my lack of love, and promised to care for his wife and children in the future. But his answer was: 'Touch not mine anointed ones, and do my prophets no harm'.

"I remained with him through the whole night, and when the sun rose I closed his tired eyes forever. I offered his widow a home to live in, but she did not desire it, 'For,' said she, 'my husband has left us to God, and He will provide for us.'

\* \* \*

"The words of the dying one have pursued me ever since, and I now understand somewhat the worth which they have in the sight of God who give themselves wholly to His service.

"Since that day I have talked less than before, but I have constantly sought to support the pastor, even if he have no extraordinary gifts. I would give all I possess if I could undo my misdeeds against this brother. Pray God, therefore, for grace to conquer the temptation into which you have fallen."

These serious words hindered the visitor from continuing his evil intention.

It is easier to criticize that oneself to be infallible, easier to speak ill than to work, easier to set fire to a house than to build it up, easier to injure the reputation of your neighbor than to build up his good repute.

—Lutheran Herald.

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Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

# Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Første Nr. i April, 1944



## HVIL EDER LITT UT!

Pastor H. Arnholt Strand

Mark. 6:31a: "Og han sa til dem: Kom nu I med mig avsides til et øde sted og hvil eder litt ut!"

"Stille, stille! Jesus lider, blodet brenn og sjeli kvider, Det er fastetid! Pinfullt er kvart steg han stiger, Trøyt og saar han saman siger i den store strid."

Revidert Landstad no. 311, v.1

Vi befinne oss atter i fastetiden. Fasten er de historiske firti dager før paske som alltid gjennom hele kirkens historie har vært helliget av minnet og glansen av Jesu faste i ørkenen. Og sjelden eller aldri før har vel fastens kall, "Se, vi gaar op til Jerusalem" lydt mere mektig og tidhøvelig enn i disse oprørte tider.

Fasten bringer alltid med seg en sterk maning til dyper aandelighet i vaart liv. Og denne maning faar en veldig bakgrunn omringet som vi er av uoverkommelige aandelige, moralske og økonomiske problemer. Disse firti dager fra askeonsdag til paske med sitt hellige budskap fra og om en Gud som lider og dør for at du og jeg skulle faa kraft til aa leve og hjelp til aa møte vaar siste fiende uten frykt — disse dager med sitt budskap kommer med en ualmindelig sterk appell i disse timer. For de gjør klart for oss at veien tilbake til Gud for oss og hele den villedte verden gaar over Golgata og Kristus korsfestet.

Men for aa finne den veien, trenger vi aa høre Jesu innbydelse, og ta tid til aa følge den. "Kom nu i med mig avsides til et øde sted og hvil eder litt ut!"

DET ER NØDVENDIG....

Jesu disipler hadde hatt det svert travelt og hadde netop gitt Jesus melding om hva de hadde utrettet. Da kom det nedslaaende nyheter. Døperen Johannes var blitt drept. En stor Herrens tjener, Guds Sønns forløper — myrdet i koldt blod! Aandelig nedtrykthet og forstemmelse ble lagt til disiplenes trettehet. Men Jesus forstod. "Kom nu I med mig — avsides." Han viste at lægemidlet for den nedstemte sjel og det trette legeme var samfund med Gud, for det er hvile for baade sjel og sind, og hvile betyr alltid ny styrke og energi for aand og legeme.

Denne faste kom til en verden full av skrekk, tragedie, fortvilelse og sorg. Kan skje har du noen private. Er du trett og kjenner dig knuget av tunge byrder? Er du nedtrykt av din synd? "Kom" sier Jesus, "bare du og jeg alene for en stund. Jeg er din venn og din Frelser, din forsvarer mot din motstanders lumske angrep, ditt skjold og verge mot hans brennende piler."

DET BRINGER DIG VELSIGNELSE...

Vi er i fastetiden. Det betyr aa gaa avsides med Jesus — Jesus den korsfestede. Fasten kan ikke ha noen betydning for oss uten korset men korset selv vil være en kilde til fortvilelse. Naa i fastetiden burde vi gjøre helt klart for oss at bakken utenfor Jerusalems porte er fremdeles det sted hvor den siste og avgjørende, evig gyldige pakt mellom Gud og mennesker ble undertegnet. Underskrevet med blod.... Den var endelig.

Vaare bølger av hat maa stanse der, vaare kanoner og maskingeværer slutter aa skyte der, vaare bomber naar ikke jorden

## "SI DET BEINT FRAM UTEN SNIRKLER!"

En fortælling fra Oslo dengang byen het Kristiania

Av ANNA JENSEN

Hans Petter var en av disse humørfylde mennesker som alltid leverte en vits selv om situationen var aldrig saa sørgelig.

En dag reiste "Svarte Marja" paa vei utover til "Boden".

Han og jeg stod i samtale, og det undslap mig uvilkaarlig: "Stakkars, stakkars mand!"

"Stakkar, sier De? I slik kostbar ekvipasje har nu vel aldrig De reist! — En mand i livre paa bukken og en bakpaa! Aa nei!"

"Snak ikke sli, Hans Petter. Og ta ikke livet saa letsindig!"

"Jeg er nødt til aa ta alt med godt humør eller saa —."

"Hvad saa?"

"Jeg orket ikke leve — reint ut sagt, jeg oret ikke. Det er ikke saa greit. Jeg har ikke hus, snøtt med klær, daarlig paa beina. Jeg forsøker aa stramme mig op som han dr. Kneipp, som løper barbeint for sundhets skyld; men det maa være noe gæli med systemet mit, for jeg fryser, mens han sier han blir varm."

"Orker ikke leve, sier De; men derefter da, Hans Petter?"

"Ja, De sjønner, de tankene holder jo igjen, de ogsaa, men det faar gaa som det vil. Jeg har ingen ting aa kløre mig fast til lenger."

"Jo, De har."

der. En røst stanser dem og oss i vaar dumpe, mørke fortvilelse. "Fader, forlat dem...." Den røst er vaart emeste haap og lys. Budskapet om forlatelse. For det er hva fasten først og fremst betyr: Guds tilgivelse for syndere — vunnet ved det største av alle tiders under: Det at Gud led og døde — for dig. Og dette budskap fra vaare prekestoler i denne fastetid maa bli det sentrale punkt i vaart liv og i vaare tanker dette aar. Selvfølgelig — det er ikke nytt, idet minste ikke for mange av oss; men vi burde se det klarere og søke det mere opriktig enn noen gang før. Det er ganske enkelt og uendelig stort. Det største og viktigste ord for fasten 1944 er: FORLATELSE.... Kanskje noen av dere har tenkt paa det disse vinterdage. Forlatelse for vaare ynkelige tilbøyeligheter til aa krangle, smaa missunder, for aa flykte unna Gud, for alle ting og hver ting som har gjort menneskelivet til slikt et bittert beger og en slik mørk og farefull vei.

Naturligvis — korsets forlatelse er en dyrekjøpt, en hellig forlatelse. Naar to mennesker krangler, vet vi at en har urett — ofte er begge delvis aa laste. Det trenge da anger og forlatelse og tro paa begge sider. Bare ved Jesu kors er disse tre skarpt skilt. Paa hans side kun forlatelse, paa vaar side bare anger og tro — dyp sorg og tilbakevenden til Gud — gjennom hans kraft som gikk op til Jerusalem og til Golgata for det og ikke for noe annet. Dette vil du høre i fasten. Du og jeg vil bli velsignet naar vi gjør oss det klart at det er overmaate personlig og av den største viktighet for oss. Saa la oss da bruke iallfall det som er tilovers av denne fasten som et kjærnt høve til aa gaa avsides med Jesus. La oss vende synet bort fra den unødige og hensiktsløse lidelse i tiden til den nødvendige og hensiktsmessige lidelse hos ham som gikk op til korsets høyde for aa sone hatet i 1944.

Vi trenger saa saart sabbatshvilen ved foten av Jesu kors. Vi trenger aa løfte blikket bort fra tidens forvirring — op mot evighetens stillhet for aa høre Jesu røst kallende inn i dypet av vaar sjel: "Kom nu I med mig avsides.... øg hvil eder litt ut". Og den hvile trenger vi. Den er langt mere nødvendig enn noe annet vi kunne foreta oss i disse dage, for ut av en slik hvile kommer den styrke som følger anger og bot og velsignelsen av Jesu forlatelse.

"Nei, det har jeg ikke," sa han, og nu kom det et drag av smerte over hans av savn og nød herpede ansigt.

Og saa fortsatte han:

"Far min døde da jeg var liten; kan saa vidt huske ham. Han var en agtværdig mand. Mor mi døde da jeg var 17 aar. Hun var vaskekone i fine huser. Ved arbeid og slit underholdt hun bror min og mig uten aa faa av kassa. Hun var stolt slik, hu mor.

Bror min kom til sjøs aaret før hu mor døde, og han har havna i Australia. Han skal være en solid kar der borte, han, har jeg hørt. — Mor mi døde av tæring. Noen sa hun fik den sykdommen av sorg over at hu mista'n far —. Begge to var slike mennesker som kunde sørje. Gode mennesker. — —

Saa fresta jeg livet med litt av hvert. Jeg holdt mig som ordentlig gut til jeg var omkring 21 aar. Da fik jeg et par kamerater som fik mig paa galeien, og siden bar det utor med mig. Et par ganger har jeg satt inne for gælenskaper i fylla, og hver gang har jeg ment og sagt at naar jeg kom ut, saa skulde jeg bli bra kar, slutte aa drikke og sky de kamerater som drak. Men — kommen ut var jeg snart gamle karen igjen. — —

Om nættene har jeg hat mange tunge stunder. De skjønner timene blir lange naar en stakkar ligger og hutrer og fryser i en kjellerhals eller paa ei loftstrap sure, kalde vinternatta. Da kommer tankene, og da skal jeg si det svir aa tænke paa at jeg jussom har kasta en skitklatt paa far og mors navn — for det var bra folk, det. De kan spørre hvem De vil som kjendte dem, saa skal De faa høre. Forstaar De ikke nu at jeg maa gjøre alt for aa døyve hele tragedia mi? Om dagen forsøker jeg aa være lystig, men om natta greier jeg det ikke.

Jeg har nemlig ett humør om dagen og et helt motsat om natta. Det er akkurat som lys og mørke — uff!"

Vi gik ind paa en kafe og fortsatte samtalen.

"Hører De ikke noe fra Deres bror?"

"Det er længe siden naa."

"Dere er vel venner?"

"Ikke ivenner netop, men — —."

"Det vedkommer ikke mig; jeg bare tænker at det muligens vilde være godt for Dem at komme over til ham."

"Aa nei, aa nei! Ikke i min forfatning."

"Nei, nei, det var bare en tanke. Forresten behøver De ikke reise noget sted hen for at bli et nyt menneske, en lykkelig mand. Det er en betingelse for at bli det, Hans Petter. Og det er at De maa bli en hjelpøss synder for Gud, og at De som en saadan ber Gud om naade og tilgivelse for Jesu skyld. — En bøn om syndens forlatelse blir altid hørt."

"Aa, det gaar ikke saa snøgt for sig —. Jeg maa vel forsøke aa fikse mig op først baade innvendig og utvendig, og det er det jeg ikke greier — jeg er for sløv."

"Nei, De kan ikke greie nogen ting, Hans Petter. Har aldrig kunnet det."

"Aa si ikke det for sikkert. De skulde kjendt mig som ganske ung, De, saa hadde De sagt not annet. — At det skulde gaa saa gæli med mig, hadde nok ingen drømt om — —."

"At holde sig oppe i det ydre har nok sine store fordele for dette liv, men det bringer Dem ikke i samfund med Gud. — Smusset De har kastet paa far og mors agtværdige navn, er ilde nok, men først og fremst er den og al Deres anden store synd, synd mot Gud. De har krænket hans helige navn paa alle maater. Jeg skulde ønske De fik se det, Hans Petter, saa vilde De ogsaa faa bruk for Jesus, som kom til verden for at søke og frelse fortapte syndere.

Be om at faa se at De er en fattig, fortapt synder, Hans Petter. — Vil De det?" Han saa paa mig, tok luen sin og stak av uten at si et eneste ord; han bare saa vidt nikket med hodet.

\* \* \*

En fjorten dagers tid efter kom han hjem til mig, tilsynelatende i en opbragt sind-

## I PAASKETID —

O, paaskesol, skinn inn i vaare hjerter og inn i alle jordens hus og hjem! send troens glød og haapets klare kjerter og lys oss, du, paa verdens stier frem! Kom med din gyldne glans og milde varme. Optø all is og sne og vækk til vaar! Senk lysfest inn i alle folkebarne og balsam gyd i hvert et hjertesaar!

Skinn aandens foraar ifra ham, som lever, som seiret selv i dødens dype natt! Send al din lysflomm, mens du op dig hever, i verden ut, og la det dages bratt! Vi kjempet gjennom vintrens mørke dage med kuldebølgers pust i sinn og hu. Kom derfor, paaskesol, igjen tilbake og la det vaares i vort indre nu!

Ja, la det vaares, saa det gror, det gode, som vi forsømme lot saa mangen gang, naar trette, tunge, tvilende tilmode i selvets strid vi sanket nød og tvang. — O, paaskesol, skinn inn i vaare hjerter — og inn i alle jordens mange hjem! Tænd kjærighetens bluss og klare kjerter og lys oss, du, paa verdens stier frem!

—Johan Selnes.

"De er vel klar over at De er en av verdens, Hans Petter? Med andre ord et menneske?"

"Ja, det er jeg naa vel, selv om ieg er et vrak."

"Sa hør: Se det Guds lam, som bar verdens synd! Saa staar det skrevet. Altsaa bar han ogsaa Hans Petters synd. Den sak er klar. Han har sonet den. Og han døde for Dem, da De enda var en ugudelig."

"Stop naa, det er nok! Si mig bare aassen jeg skal tro det!"

"Som det staar. Akkurat som det staar. Naar De ber Gud for Jesu skyld tilgi Dem Deres synder, misgjerninger og overtrædser, saa har De ret og pligt til at tro at han gjør det. For han har baaret Deres synder, han har sonet dem ved sin lidelse og død."

"Men er det saa oplagt, kan jeg slik med en gang —?"

"Hans Petter, husker De at en ven engang betalte en mulkt for Dem saa De slap at sone den? Slap De det?"

"Ja vist slap jeg. Det skulde mangle ogsaa, naar mulkta blei betalt."

"Hans Petter, Jesus har sonet og betalt al Deres synd og skyld og brøde — —."

Jeg fik ikke sagt mer, for Hans Petter kastet sig ned paa knæ og begyndte at be og takke, takke og be om hverandre, om det en synder trenger mest av alt.

Og hans bøn og taksigelse sluttet med disse ord:

"Tak, tak, kjære Jesus, syndemulkta mi har du betalt. Aa, Herre Jesus, du har gjort mig saa glad, for syndemulkta mi har du betalt — — —!"

Saa stilnet ordene. Taarer avløste dem, glædens og takkens taarer.

Og det nye liv som fødtes i hin stund, vokste videre og kom til syne i et agtværdig og strævsomt arbeidsliv, Guds naade til pris.

Fra den stund var han hverken arbeidsløs, hjemløs, daarlig klædt eller sulten.

"Du som freden mig forkynder, du en frelser, jeg en synder, du med amen, jeg med bøn, du med naaden, jeg med skammen, Aa, hvor vi to hører sammen, du Guds salvede, Guds Søn!"

—Indremissionsvennen.

stemning.

"Hvad staar paa idag, Hans Petter?"

"Staar paa! De veit det vel, De. Men vil De naa være saa snild aa si kort og greit aassen en stakkars synder som mig skal faa tilgivelse for et helt liv i synd og elendighet?"

"Ja, det vil jeg gjerne. Jeg vil la Guds eget ord fortælle Dem det."

"Tak skal De ha. Si det bare beit farm uten snirkler!"



## An Eastertide

By Lucile McGregor Campbell

O world, by sin and grief and want moldered,  
 O earth, by blood and tears and sorrow pressed;  
 O fathers, mothers, pierced in soul, unrested.  
 O sons of men in garb of war now dressed;  
 O little children, cast upon rough waters,  
 O aged ones who trek across lost lands;  
 O sorrow-stricken Christian sons and daughters—  
 Lift up your heads, and strengthen one another's hands.

For lo! upon a sure and cloudless morning  
 Pink buds will do a bare and blackened bough,  
 And warm and sweet the winds will blow at dawning,  
 Though storms and thunder overwhelm you now.

He, too, felt spears in heart and palms and side;  
 You, too, like Him, shall know an Eastertide!

—Lutheran Companion.

"I have a room whereinto no one enters  
 Save I myself alone:  
 There sits a blessed memory on the throne,  
 There my life centers."

—C. Rosetti.

## Some Facts about Life Membership and in Memoriam Department

The Mission and Aim of the Department

1. With the Life Membership certificate we pay tribute to consecrated workers and charter members in our Society or Church, also to relatives and friends.

2. With the in Memoriam certificate we honor the memory of dear ones who have "gone before"—a sainted pastor, member of your society, relatives or friend—by individuals, local Aid, or Circuit, District or National organizations.

3. The \$10.00 gifts aid in extending God's Kingdom on earth.

The 1943-1944 Projects of the Life Membership and In Memoriam Fund.

Home Mission Field — Needy Pastors \$3,000.

Luther and Clifton Colleges—Seminary Library \$3,000.

Bibles for Children's Homes \$300.

Lutheran World Missions \$2,000.

Service Men's Commission \$1,500.

Memorial Church, South Africa Mission

—Indian Mission Chapel Fund \$1,700.

Lutheran Book Mission \$300.

Educational Loan Fund \$3,000.

Q. When and how are these various projects chosen?

A. At the Biennial convention of the W.M.F.

Q. Is this income credited to the Synodical budget?

A. No. These are Special Gifts for Special Needs.

Q. How may we order a Life Membership certificate?

A. Fill out the blue application card and mail with \$10.00 to the W.M.F. 425 S. 4th St., Minneapolis 15, Minn. A beautifully lettered certificate will be issued to the honored Life Member and the name placed on the permanent "Women's Missionary Federation Honor Roll".

Q. How may we order an In Memoriam certificate?

A. Fill out the blue application card and mail with \$10.00 to the W.M.F. A beautifully lettered certificate will be sent to the person designated on the application card. The name of the deceased will be placed on the permanent "W.M.F. Honor Roll". A white memory card is available to present to the family to notify them of this memorial gift.

Q. May we give In Memoriam gifts—less than \$10.00—to this department?

A. Yes No certificate will be issued but a grey card will be sent to the family, or the person designated. This card carries the name of the honored one, the donors and the amount given.

Q. Where may we secure application cards, white sympathy cards and other materials?

A. From the W.M.F. Office, 425 S. 4th St., Minneapolis 15, Minn.

## Let's Think It Over

"And when they came unto the place which is called Calvary, there they crucified Him and the malefactors, one on the right hand, and the other on the left". (Luke 23:33)

"Him who knew no sin he hath made to be sin on our behalf; that we might be made the righteousness of God in Him". (II Cor. 5:21)

Once again this year, God's Word brings us to Calvary, and we see unfolded before us that strange paradox of an eternal victory won on a Cross of shame. Continuing in the Word, we are led to Joseph's garden, and an open tomb, God's stamp of approval on the work of His Son. "Declared to be the Son of God with power, according to the Spirit of holiness, by resurrection from the dead" (Rom. 1:4).

As we behold these events we glimpse a little of the greatness of God's love and the tremendous redemption which He has wrought. Truly this is a wondrous work and we should take time to think about it.

I wonder if we could not ask ourselves the following questions: Is all this REAL to me? Have the Cross and the open tomb become realities in my life? Do I know the power of the resurrection life to cleanse from sin and make me a new creature? God loves the word and Christ bore its sins, but is it "God loves me and Christ bore my sins?"

Until all this becomes real to us we merely know some historical facts. Without a death to the old life and a resurrection to the new, wrought by a personal identification with Christ, His work is meaningless and valueless to us. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to sup with him and he with me" (Rev. 3:20).

*He lives, He lives, Christ Jesus lives today;  
 He walks with me, He talks with me,  
 along life's narrow way;*

*He lives, He lives, He lives, salvation to impart.*

*You ask me how I know He lives?  
 He lives within my heart."*

Henry Nielsen, in  
 Lutheran Herald.

## An excerpt from "The Sound of the Trumpet"

By Grace L. Hill (Lutz)

"People are asking", The speaker said, "Why doesn't God stop this war? Why does He allow such awful things to go on?" And we turn to the Bible for an answer. Has God ever done this before to the world? Allowed terrible things to sweep over a calm and prosperous people? Allowed whole cities to be destroyed, beautiful memorials laid waste, treasures of art and artifice utterly disfigured, human lives by the thousand, yes, by the million, cast off at a stroke? Has He ever allowed that before? The answer is Yes. And why has He done it? Turn in your mind back to the first chapter of Isaiah and see how God sent word through the prophet Isaiah to the kings of Judah of the calamities that were to befall them as a consequence of their sinfulness, their forgetting of the Lord, "Ah sinful nation, a people laden with iniquity" calls them. He brings to their remembrance their great sin of forsaking the Lord, of provoking the Holy One of Israel. So the reason of those wars and that destruction that God sent to His people is not far to seek. And we, in this day, are we wondering why God is letting us see so much trouble? "We haven't done anything wrong", we say. "Why, we are called a Christian nation", yet we have to give up our sugar, and our coffee and most of our meat and butter too, besides our gasoline and our tires. No more holiday rides. And some of us have to give up our sons, and our own lives. Why should God let all this come upon us? Why should He be so cruel when we are a Christian nation? We are not sinful like Hitler or the Japanese!" Oh, but we are forgetting all the time that sin,

the main sin, the real root of all sin is unbelief. "But we do believe in God," we cry out. "We join the church, we give to missions, we help the needy. Why, certainly we believe there is a God. We even believe in Jesus Christ, and that He is God's Son. Certainly we are believers and why should all this happen to us? We cannot believe that God would let such good people as ourselves suffer this way. Some of our sons and brothers and sweethearts are even being killed." But you know that is not belief, just accepting with your intellect all those doctrines. To really believe we must individually accept what Christ did for us in taking all our sin upon Himself. He paid the penalty of death by shedding His own blood on the cross in our stead. A true believer accepts Christ as his own personal Savior. And it is not atheism, but unbelief, mere neglect of God, that is the great national sin. And it is to show the nations what their sin of unbelief has been, that He has to bring them through tribulations, that he has to let war come and kill their sons, destroy their homes, make desolate their goodly works which their hands have wrought and of which they have been so proud. And God through all this horror of war is yearning over His people, whom He has loved and who have forsaken Him and gone after strange gods, gods of silver and gold, the work of their own hands. Oh, those sins of the nations of the Old Testament, how they mock us with their similarity to our own times, our own world, and these sad days in which we are living now, with perils in the offing, and not so very far off either. God is calling His people today by the war which He is allowing.

"But some are thinking that wickedness is perhaps stronger than God, and the devil is getting away with it. No, never! Our God knows what He is doing. And these experiences we are living through are not things that Satan has sprung upon an unprepared God. "Known unto God are all His works from the beginning of the world!" Acts 15:18, and nothing can take Him unaware. "For ever, O Lord, thy word is settled in heaven." Psalm 119:89. So God, before the foundation of the world knew that you and I and our world today were going to have to go through all this turmoil and awfulness. He knew about just your life, and my life, and how the war was going to make us suffer. But He knew also what it was going to do to us, how it would purify some of us. The important thing to Him is whether you and I shall come through it to know Him, our Savior, and to be like Him, be "conformed to the image of His Son". His object in all this is that you and I shall be like Christ and ready for an eternity with Him.

There was more of this. The speaker went on to tell of other wars in the Old Testament times, and of God's sanction for wars, that through them evil should be punished. He showed how God often used one wicked nation to punish another and then punished the nation he used because they were puffed up, thinking they had won the war by their own strength.

Contributed by Audrey Lawrence.

## Rose Valley News Items

Mrs. H. Holo, President of Bethel Ladies' Aid, is gathering the children of the neighborhood for religious instruction twice a month on Saturday afternoons at her home. This is a worthy enterprise.

Luther Ladies' Aid have taken up a new project for 1944. Their funds are being given to Norway Relief, \$25.00 already has been sent away for this purpose.

Zion Mission Band with its young members ranging in age from 4 to 12 years has begun a library of their own. The first book was purchased in December and is entitled "Muskego Boy". They have their own librarian Kenneth Westby who is personally responsible for the book. At present, the little historian Doreen Strand is busy gathering historical facts about the Mission Band. We wish you could all see this little loyal Band at work!

## Things to Remember in 1944

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

1. Pray, give, work, go.
2. Every LDR meeting.
3. The General Convention (and your own Circuit Convention).
4. To give a book to my church library.
5. Our mission projects: I Shishmaref; II Two Jewish missionaries: Rebecca Mil-lunchick and Pastor Ladwig; III Three Foreign Mission Schools (1) Women's Bible School at Sinyang, (2) Girls' School at Manafafy; (3) Evangelists School at Untunjambili; IV The Budget; V. Lutheran Welfare — In Canada, Bethany Sunset Home at Bawlf, Alta.
6. Our Stewardship Program.
7. Our Boys, Chaplains, and Girls in service.
8. Our motto: FORWARD WITH CHRIST.

## Some Questions about Treasure Chests

What is their purpose?

1. To give every LDR member an opportunity for overflow giving when her heart rejoices over God's special care for her.
2. To remind every LDR member that all of her life is a trust from God, and that in her stewardship consciousness there is a definite place for extra thankofferings.
3. To permit the LDR as a whole to do some "plus" giving. From Treasure Chest funds, we support a worker in the Lutheran Students Association; contribute \$50.00 to the Book Mission each year; and give the remainder to the Home Mission budget for extra home mission work.

## Some Stewardship Thoughts for Self-Examination

1. Have I given up the right to myself? Am I seeking every day to become more conscious that I belong to God?
2. Do I recount the day's blessings and use them as occasions for thanksgiving?
3. When special joys and successes come to me, do I marvel at my own ability, or do I humbly thank God that He could use me? When I am humbly conscious of blessing some one, do I use that as an occasion for a thankoffering to God?
4. Do I dedicate my salary checks to God and set aside a portion of that money for direct use in His Kingdom?
5. Am I a generous contributor to the work of the church through the budget? Do I give as much for missions as I give for the local church?

Remember your Treasure Chest week by week throughout the year.

## L. D. R. Corner

For 1944 there are three programs from which to choose, and they are:

1. The LCR Manual of programs for high school age or Junior LDR.
2. WMF Bible Studies on the Ten Commandments.
3. LDR Reading Program.

If your LDR has not already chosen a program, we suggest looking these over and plan wisely. There is a great need for more good reading amongst our people, and we would like to encourage all LDRs to contribute at least one book to your church library. All books may be secured from Minneapolis or through the Bookstore S. L.B.I. Outlook, Sask.

## Ladies' Aid Library

Pamphlets on the Reading and Literature Department were the beginning for discussion in a Ladies' Aid meeting in February. The advantages of being able to circulate good books amongst the members were realized. Outcome — The Ladies' Aid voted \$15.00 for books to begin the library. The President chose the books from the selected list including a wide range of religious and devotional and missionary topics. This progressive Society is Scandia Ladies' Aid at Hendon, Sask.